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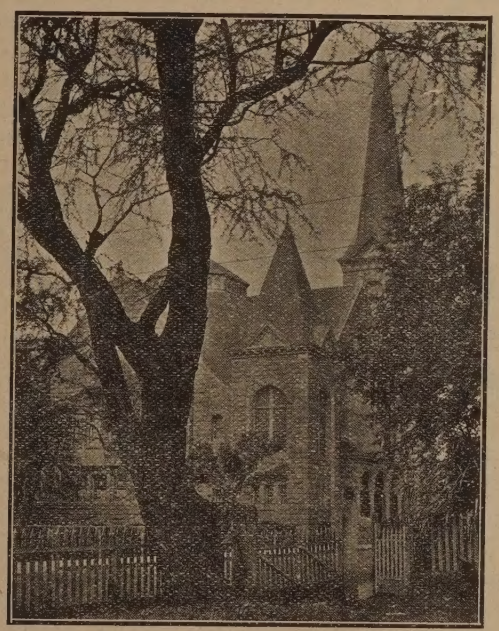

Central Union Church of Honolulu.

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Berkeley, Cal.

The Task God Sets.

Every man's wisdom and happiness must consist in doing, as well as his faculties will admit, the work which God sets him. So thought and so wrote, by immediate inspiration, the great apostle of the Gentiles. He did not counsel his converts to join himself and Barnabas in their missionary tours; but while reminding them ever and anon that the great system of society would ere long run down and come to an end—ringing ever and anon the great funeral knell of the world, "the fashion of this world passeth away"—he told them distinctly and emphatically that so long as the system still worked on, each one was to retain his position in it. "Brethen, let every man wherein he is called, therein abide with God." Ah! "with God." Those words wrap up the secret of which we are in search, the secret by which we may do God's service in our daily business and convert the most secular occupation, so long as it be an innocent one, into fine gold of the altar.—Dean Goulburn.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, May 5, 1904

HERBERT SPENCER AND IMMORTALITY.

A significant declaration is found on the closing pages of the autobiography of the late Herbert Spencer —a book from the press only a few weeks ago and the first copies of which reached the Pacific coast only a few days ago. Writing of a change of feeling toward religious creeds, and giving certain reasons for the change, Mr. Spencer says: "Largely, however, if not chiefly this change of feeling towards religious creeds and their sustaining institutions has resulted from a deepening conviction that the sphere occupied by them can never become an unfilled sphere; but that there must continue to arise afresh the great questions concerning ourselves and surrounding things; and that, if not positive answers, then modes of consciousness standing in place of positive answers must ever remain." In another place on one of the last pages of that autobiography he says: "Thus, religious creeds, which in one way and another occupy the sphere that rational interpretation seeks to occupy and fails, and fails the more it seeks, I have come to regard with a sympathy based on community of need, feeling that dissent from them results from inability to accept the solutions offered, joined with the wish that solutions could be found."

There is in these words an expression of an unfilled longing such as comes at one time or another to every human being. It was more plainly expressed by Mr. Spencer in his book, "Facts and Comments," which was published in 1902. In that book he said: "For years past when watching the unfolding buds in the spring, there has arisen the thought—shall I ever again see the buds unfold? Shall I ever again be awakened at dawn by the song of the thrush? Now that the end is not likely to be long postponed there results an increasing tendency to dwell on ultimate questions."

He states also in that connection that it is commonly supposed that those who have relinquished the creed of Christendom occupy themselves exclusively with material interests—thinking nothing of the How and the Why, of the Whence and the Whither. This, he declares, is not the case with the cultured, but that the "riddle of existence" fills spaces in their minds far larger than the current conception fills in the minds of men in general.

Stating then his conviction that "we seem obliged to relinquish the thought that consciousness continues after physical organization has become inactive," he continues: "But it seems a strange and repugnant conclusion that with the cessation of consciousness at death there ceases to be any knowledge of having existed. With his last breath it becomes to each the same thing as though he had never lived."

Spencer's notion of what becomes of the individual when, in his opinion, at death he ceases to be, is indicated in what he has to say of consciousness: "We can only say that it is a specialized and individualized form of that Infinite and Eternal Energy which transcends both our knowledge and our imagination, and that at death its elements lapse into the Infinite and Eternal Energy whence they were derived."

What in Spencer's opinion that Infinite and Eternal Energy is will be manifest when is taken into consideration the fact that he was always agnostic relative to any evidence of self-conscious personality in that Energy. Always his thought as to God was that he is simple unknowable force. He has been called "a cautious atheist." Dr. Geo. F. Wilkin states in "Control in Evolution," that his writings are characterized by a reverence for the Unknown that separates him from such thinkers as Ernest Haeckel and Lester F. Ward, and which prepares us to find in his admirer and successor, John Fiske, an earnest exponent of theism. Haeckel is the great advocate of the atomic theory of the universe, which theory makes God the "sum total of the force of the universe, which is inseparable from the sum total of the matter of the universe." This takes away all personality from God, makes him and matter co-eternal, one and the same thing, and in fact gives us no God at all—only an "it." This atomic theory which denies the personality and transcendence of God denies also personal immortality. Haeckel says in "The Monist": "The widely disseminated dogmatic belief in a personal immortality is, scientifically, absolutely untenable."

Evidently, though with some reserve and caution and with something of reverence, it is here that Herbert Spencer stood. The words heretofore quoted in this article, the words, "With his last breath it becomes to each the same thing as though he had never lived," and the connecting words, are from the book published two years ago. In his autobiography he writes of "the evidence seeming so strong that the relations of mind and nervous structure are such that cessation of the one accompanies the dissolution of the other," and says that "simultaneously comes the thought, so strange and so difficult to realize, that with death there lapses both the consciousness of existence and the consciousness of having existed."

It was with such thoughts as these that this noted scientist passed out into the great unknown. In him there was a longing for immortality, but he could not

believe in it. To Herbert Spencer immortality was not a rational faith. Neither in the predictions of science, nor in those of philosophy, nor in those of religion was there in his judgment anything to sustain it; and yet, like Matthew Arnold at the grave of his father, who, despite his life-long intellectual doubts and questionings, spoke then of that strong soul being somewhere in the sounding labor-house vast of being, practicing his strength, zealous, beneficent, firm; like Robert Ingersoll at the grave of a loved one, talking of the faint gleam of a star and the rustle of an angel's wing, his heart went out in longing for it. In him was exemplified the truth of the utterance by Dr. John D. Bascom that "none of us are willing to take the present as the last term in evolution."

We believe that Herbert Spencer's reflections during the last years of his life will go down the centuries as one of the evidences for immortality.

Addison in his "Cato" shows how in the ancient Greek days men reasoned on this subject:

> It must be so—Plato, thou reasonest well!
> Else whence this pleasing hope, this fond desire,
> This longing after immortality?
> Or whence this secret dread and inward horror
> Of falling into nought? Why shrinks the soul
> Back on herself and startles at destruction?
> 'Tis the divinity that stirs within us;
> 'Tis heaven itself that points out an hereafter
> And intimates eternity to man."

It is with a feeling of sadness that we think of this great man in his last years facing the great unknown as he did face it. It seems as if he ought to have been able to say with Tennyson:

> "My own dim life should teach me this,
> That life shall live for evermore;
> Else earth is darkness at the core,
> And dust and ashes all that is."

The desire for immortality, for personal immortality, is an almost universal desire. Not very many care with George Eliot to join the choir invisible of those immortal dead who live again simply in minds made better by their presence. Very few would care to be brought to that high spirit of resignation which is expressed in the words on Huxley's tomb:

> "And if there be no meeting past the grave,
> If all is darkness, silence, yet 'tis rest.
> Be not afraid ye waiting hearts that weep,
> For God still giveth his beloved sleep,
> And if an endless sleep, he wills, so best."

The Rev. R. J. Campbell of the City Temple, London, discovered one of the exceptions to the rule not long ago. He overheard one man saying to another: "I know all you would say to me. I went to Sunday-school the same as you did. I used to be a worker in the church. I had my notions, as you have them now about man's eternal destiny. I have come to think there is no such destiny, and that if there were I don't seek it; it matters nothing to me. I have worked hard all my life, and my ideal can be summed up in a few sentences. It is this: To provide a competence for my five children, and then let death come as soon as it pleases. I ask for no waiting on the other side."

These, evidently, are the thoughts of one of unhealthy body and mind. Theodore Parker was right in the statement, "All men desire immortality." There passed away in England not long ago a man of great mind, F. W. H. Myers, who said that from the scientific standpoint and on what he is pleased to call "the new evidence," a century hence all reasonable men would believe in the resurrection of Christ. Belief in that carries with it belief in man's resurrection and immortality. It was this belief that made it possible for Tennyson to say:

> "For though from out our bourne of Time and Place
> The flood may bear me far,
> I hope to see my Pilot face to face
> When I have crossed the bar."

But what, it may be asked yet, was Mr. Spencer's thought in his last days as to the Christian religion? That, of course has been stated in what we have quoted from him. But in brief, and in conclusion and for final emphasis, it may be given in a few other words from the autobiography: "And when we observe, too, how in modern preaching theological dogmas are dropping into the background and ethical doctrines coming into the foreground, it seems that in the course of time we shall reach a stage in which, recognizing the mystery of things as insoluble, religious organizations will be devoted to ethical culture." And yet in this connection we find him saying that the restraints which religious doctrines exercise on man have been and are still highly advantageous to society; and this also in the book published in 1902, and written no later than the autobiography: "Sympathy commends silence towards all who, suffering under the ills of life, derive comfort from their creed. While it forbids the dropping of hints that may shake their faiths, it suggests the evasion of questions which cannot be discussed without unsettling their hopes."

Pathetic, this, also! In it all we find a man setting aside the great belief of the ages, that which he admits has been an influence for good and a comfort to almost countless hearts, and groping, dissatisfied, in materialism. It is throughout an illustration of the truth in the stanza:

> "For yet, when all is thought and said,
> The heart still overrules the head;
> And what we hope we must believe,
> And what is given us receive."

In an editorial next week we shall consider what modern science has to say on this great question and shall show that Mr. Spencer occupied rather an isolated position.

At the head of the Christian work in the Hawaiian Islands stands the Central Union church of Honolulu. It dates for its origin back to the year 1833 when the Seaman's Friend Society sent hither the Rev. John Diell to undertake work among the sailors. The or-

ganization started at that date was known as the Bethel church. About ten years later a second church was organized, which was known as the Second Foreign church of Honolulu. When in 1856 a house of worship was erected on the corner of Fort and Beretania Sts., the name was changed to the Fort St. church. In 1887 the Central Union church was formed by a union of these two organizations. The membership at the present time is about a thousand. Its first pastor was the Rev. Dr. Beckwith, who went to the work from San Francisco. The work is now under the leadership of the Rev. W. M. Kincaid, who was called from Minneapolis about five years ago. We give a picture of the church on our cover page this week.

The Religious World.

The great Home Missionary societies, those which have had large part in making the West what it is today, will hold a union missionary meeting in St. Louis October 29-31. The Rev. Dr. Charles L. Thompson of the Presbyterian society and the Rev. Dr. Joseph B. Clark of the Congregational are the chairman and secretary of the committee having the matter in charge. Churches throughout the country will be asked to make Sunday, October 30, a day for special reference to the achievements of these missionary societies. Their achievements have been many and wonderful. The theme is an inspiring one.

It is stated in an article by William Durban of London in the St. Louis Christian Evangelist that many competent judges regard the Rev. Dr. John Clifford as the foremost living Englishman. Mr. Durban says that he is certainly the most versatile man among living English preachers; that his sermons are sacred orations of the very highest level and his lectures masterpieces of didactic delivery. Dr. Clifford is spoken of also as the finest living example of Christian socialism in Great Britain, being at the very front in the great current controversies, as the chivalrous champion of popular rights. It is said that the workingmen of England love Dr. Clifford as they love no other public man.

Rev. Hiram Bingham, D.D., of Honolulu, arrived on the steamer China on Monday last and is the guest of Mr. and Mrs. Frear, 10th ave., Oakland, during this week. Dr. Bingham was the son of Dr. Hiram Bingham of the company of first missionaries to the Hawaiian Islands in 1820, and was himself the first missionary to the Gilbert Islands, beginning work there in 1856. He has translated the entire Bible into Gilbertese from the Greek and Hebrew, and is the author of a Bible dictionary and a gospel commentary in the same language. He and his late beloved wife gave to those 25,000 islanders their written language, and have made for them their school text books, their song books and all the literature they have. Dr. Bingham is on his way to New York to supervise the publication of his commentaries, lately completed. He is accompanied by his sister, the widow of the late Rev. Titus Coan.

The Summer School of Theology to be held in Berkeley under the direction of Pacific Theological Seminary will be undenominational. It will begin July 25 and will continue to August 5. Professor John E. McFadyen of Knox College, Toronto, will give six lectures on Problems of Faith and Life as Viewed by Biblical Writers. Dean Sanders of Yale Divinity School will give five lectures on Improved Methods With the Bible School. Prof. E. E. Brown of the University of California will give three lectures on Current Theories of Education as Related to the Problems of a Teacher of Religion. The Rev. Dr. Meredith of Pasadena, for many years pastor of the largest Congregational church in the United States, Tompkins Avenue, Brooklyn, New York, will give four on The Bible, the Church and the Preacher. The Rev. C. R. Brown of the First Congregational church of Oakland will give three on Studies in the Old Testament. The fee for tuition will be three dollars. This will secure admission also to some of the lectures of the Summer School of the University of California. Further information may be had by addressing Prof. C. S. Nash, Pacific Theological Seminary, Berkeley, California.

Among the beautiful thoughts by Margaret Bottome is this: "All of life is only a rehearsal for the perfect concert of heaven; we have our part to play, and others are following us, whether we know it or not." And this thought she illustrates thus: "A friend was telling me of an incident in her life as a musician. Her husband had arranged a musical entertainment for the benefit of some charity, and my friend was playing the organ and leading the band of music as well as the choir boys, but in the midst of it all she became so fascinated with the fine execution of the band and so delighted with the singing of the choir boys that she ceased playing and listened. All at once her husband rushed up to her, exclaiming, 'Don't you know you are leading? They are waiting for you!' In an instant her hands were on the organ, and she resumed her leadership. How quickly I saw how careful we must be! Others are following us and we must not stop." Yes, it is true as to every station in life. All have a part to play; and it is incumbent on each one to see to it not only that he does not stop, but that he plays his part well. Sometime the music of life on this old earth will be beautiful music, all of it. And as we pass along it is ours to so play our part in life as to speed the day when the notes of this grand symphony shall be sounded.

That a rut is not always objectionable is evident from the following editorial note in The Christian World: "The excuse which some people give for not taking interest or attending the church service or the prayer-meeting, is that these have fallen into a rut and are not profitable. It may be that services have fallen into a rut; does that make them any the less valuable or useful? How much that is good in this world is in a rut. The old sun is in a rut. Long before we were born he made his daily journey, shedding light and joy upon the earth. Spring, Summer, Autumn, Winter all have been in a rut. Thousands of things are in ruts and we would be unhappy if they got out of them. It is true we must have some new things, there must be some variety, but when it comes to the things that are substantial we want the old. The old-fashioned bread and doughnuts mother used to make were the delight of our youth, and many of us would be glad if we could get into that old rut again. That was old-fashioned preaching we had in the days of our youth and it was in a rut, but it touched the heart and worked mightily for good. The great trouble with people is they go to the service with the same expectation that they go to the theater—to be pleased. They are disappointed, because they expect at the church service what they look for at the place of amusement."

THE MOVEMENT OF CHURCH UNION IN CANADA.

The Dominion Presbyterian of Ottawa, Canada, says: "Union of the Presbyterian, Methodist and Congregational denominations of Canada is in the air. The sentiment for union is strong wherever the question has been discussed. This is especially the case in the maritime provinces, where the old veterans, as well as the younger men, strongly desire union."

Glancing over the church news columns of the paper quoted we notice mention of meetings held at different places in which there was strong expression in favor of union. An informal meeting of the Presbyterian, Methodist and Congregational ministers of Hamilton, in Western Ontario, was held recently, of which the presiding officer was the Rev. Dr. Fletcher, moderator of the Presbyterian General Assembly of Canada. The following resolution was unanimously adopted: "That we, ministers of the Presbyterian, Methodist and Congregational churches in the City of Hamilton, approve of the principle of organic union of the denominations named, and commend such a movement to the prayerful sympathy of the ministers and members of these several churches; and we further urge our respective church courts at once to take such preliminary steps as may be necessary to secure the union of these churches as speedily as may be consistent with the best interests of the Church of Christ."

At a recent meeting of the pastors of the churches of these denominations in and around Ottawa the movement for union received unanimous and hearty approval, and arrangements were made for a meeting in the near future of representative laymen for the furtherance of the plan. A few days later the pastor of the First Congregational church, in an address before the Men's Association of one of the Methodist churches, expressed the conviction that union would be an accomplished fact after the next general conference of the Methodist church, which will be held in 1907.

Not many weeks ago meetings were held in Halifax, Toronto and Winnipeg for the discussion of the proposition for union, and the matter, it is said, was warmly received. Dr. Patrick of Manitoba College is quoted as having said: "There is nothing in the tenets or government of the Methodist church which I cannot accept, and I believe that the church which springs from the union of the Methodist and Presbyterian churches will be more catholic, more evangelical and more powerful than the two churches when separate. The Congregational church I honor equally with the Methodist." Worth quoting in this connection are certain utterances of the Rev. Dr. Mackay, a leading Presbyterian, in a recent adress in advocacy of union. Dr. Makay said:

"We all believe in the existence of God, in his incarnate son uniting in himself the divine and the human natures, in the depravity of human nature and in the necessity of the Spirit's work. We all believe in the binding obligation of the moral law and in the future rewards and punishments. Even in the matter of church polity the difference is rather one of names than of reality. The Methodist quarterly board corresponds to the Presbyterian session; their district meeting to the Presbyterian presbytery; their local conference to the Presbyterian Synod and the general conference to the Presbyterian general assembly. The Congregational advisory board differs very little in reality from the Presbyterian higher courts.

"Thus we could all unite without giving up one single distinctive doctrine. The Calvinist might still enjoy his confidence in the sovereignty of God and the overruling of all things for good; the Armenian might still preach the universality of the atonement and the experimental character of religion; and the Congregationalist would have no unnecessary outside interference with his civil or religious liberty. Love to God and loyalty to Christ our Savior, would fuse the multitudes into one compact army, mighty against the hosts of Satan and powerful in advancing the Redeemer's kingdom at home and abroad.

"Again we are united by a common affection. We love the same Savior. We are bound together by a similarity of tastes, joys and sorrows. We are traveling together through the same vale of tears and we are expecting to live together in the same happy home forever in after life. But, more than this, we are not only united by doctrine and affection but also by action. We are all striving to do the same great work, promoting the glory of God and the advancement of his cause. We have in this country today many illustrations of Christian co-operation. There is the British and Foreign Bible Society, the American Bible Society, the Evangelical Alliance, the Y. M. C. A., the great temperance movements and the Y. P. S. C. E.

"What are some of the benefits of such a union as is proposed? It would tend to silence the cavils of infidels and other objectors to the religion of God. At present when we appeal to these young men we are met with the reply, 'Settle your own differences first and then apply to us.' Then again it would tend to economize and distribute to the best advantage the resources of the Christian church. Think of what is frequently seen in the Western part of Canada. Villages with a population of some two hundred strive to maintain three or four churches. If Christians would see eye to eye and face to face the present great waste of talent, men and money, would be prevented and thus our ability to send the gospel to destitute places at home and abroad would be greatly increased.

"What are the means for promoting this proposed union? First, we require earnest and prayerful study of the word of God. Truth cannot be inconsistent with itself. Therefore the more closely we study the word of God the more correct will be our views and the nearer we will approach each other. Secondly, Christians should study more of the good and excellent and less of the defective qualities of other denominations."

The Bystander.

Bishop Fowler's Lecture.

The city has been filled with Methodists for a week. What good-looking, well-governed men they are! The Methodists have a style of oratory all their own. They speak to the emotions and rouse enthusiasm. The bishops are venerable and command great respect in the church. They stand for all that is meant by ecclesiastical authority. The young ministers have great consideration for them and the laity listen to what they say with respect and reverence. A man does not become a bishop in the Methodist church until he has given ample proof of his fitness.

Bishop Fowler is one of the orators in the board of bishops. He was for some time the editor of the New

York Christian Advocate. He delivered his famous lecture on Abraham Lincoln at the Alhambra Theater the other night. He seemed ill at ease in his evening suit with glistening gold fob. His lecture was long, about two hours and a half, and covered the necessarily familiar ground of Lincoln's career, suggesting the lecture of Henry Watterson. The hearer was impressed with the fact that the lecture was too heavy for the lecturer, who is not as vigorous as he was twenty years ago; but it contained much historical information and many fine passages.

The Missionary Convention.

The Bystander was impressed with the intense denominational spirit of the convention held in the Alhambra Theater, and was reminded of some of the secrets of Methodist success. The Methodist Episcopal church is a denomination. Numbers were emphasized in all the addresses and the denominational pride was constantly appealed to. Some of the addresses were of a high order. It was a disappointment to all that Bishop Thoburn of India was prevented from being present, owing to an accident that befell him en route across the Pacific.

The General Conference in Los Angeles promises to be a meeting of great significance.

Prof. Egbert C. Smyth.

The death of Prof. Smyth removes one of the great men in theological America. How the mighty have fallen on Andover Hill! Philip, Gulliver, Park, Churchill, Bancroft, and before them such as Moses Stuart and Stowe. For four years the Bystander came under the inspiring influence of the beautiful personality of Egbert Smyth, who was as gentle as he was firm, as brave as he was true. Our homes were adjacent and he was not alone a great teacher, but a dear friend. Prof. Smyth was a theologian, though he had the Brown professorship of ecclesiastical history for many years. The Bystander recalls him as a teacher in the classroom, where he made history glow with his genius for facts and forces, but also in his own home where the members of the senior class met weekly to discuss some related theme in church history.

It was in such a gathering that the famous Andover controversy started. One of the members of a senior class asked questions on eschatology, which Prof. Smyth answered. Subsequently this student appeared before a council for ordination and inadvertently gave expression to his views, whereupon he was asked to give the sources of his opinion. He named Prof. Smyth, the student of Dorner eschatology. This kindled the spark which set all Congregationalism ablaze. Joseph Cook and Prof. Park fanned the flames and the controversy burned itself out in the Massachusetts courts. Prof Smyth never quite recovered from this blow. The oaken bow was bent too far and never regained its elastic strength. The malignity of the fight wounded him, worried him and injured his fine sensibilities. Four other professors were included in the controversy, which finally resolved itself into the legal relations of the board of visitors and trustees of the seminary. Andover herself never recovered from the assaults made upon her orthodoxy, and the theological schools of the country were affected by the trouble. The controversy was carried into the American Board and candidates for foreign missionary work were severely tested.

We have now entered upon a new theological and missionary era, and the old controversy is well nigh forgotten. New England has made atonement by giving Amherst College to one of these heretics, Dartmouth to another, a high place in Harvard to another and Prof. Churchill was followed to his grave with unstinted praise, while at last a sincere tribute of love has just been paid to Prof. Egbert Smyth, who sleeps with the illustrious dead in the old cemetery in Andover.

Acorns From Three Oaks.

Aloha.

The Simplicity of Missions.

I am asked to offer a few ideas on the church's study of missions. Most churches will miss it if they begin by a big meeting, a standing vote to be interested, a large outlay for maps, globe, library, literature or even an invitation to some big "gun" to come and stir them up. If some wise theologue will take a senior "prep." out to a country school-house and give him a class of little tow-heads to teach on a Sunday afternoon he has begun the missionary education of that prospective collegian. Some day the benignant college president will build a sleigh and combine with the horse-loving young student to keep two country pulpits warm during the winter vacation. That is one way to begin the study of home missions. He is a great pastor who can do as much for a college student by a sermon as God helps a loving soul to do for himself when he begun to take the need of another on his heart. When Ann sent the evangelist to go and talk with Martha quick the wise soul-winner knew Ann had found the joy of the Savior and wished her friend might share it. No study like soul-winning.

Mayflower's vote to tithe her first collections for missions and then sub-divide the few dollars and distribute them pro-rata among the six societies was a sure if simple beginning of the study of missions. Who were the proper treasurers? What did they work for? Why the proportions of gifts? Where were the fields? Not long in such a church would a deacon ask his pastor, "What do the letters A. B. C. F. M. mean?" The boy who carried Prof. Sumner to Campbell and heard him tell a second time about Pomona College studied missions, for Pomona is a missionary college, a child and a promising one, of home missions. The busy ranchman who stops his ploughing and helps his wife welcome the missionary society, who ties bale rope about his beautiful oaks and madrones that his neighbors may have safe and easy hitching places for their horses and then goes in to listen faithfully to their bright program, as truly studies missions as Robert Moffat did when he crawled into Africano's hut to stay there until he had learned the great chief's language and led him captive to Jesus Christ. Its a sweet and simple study in missions to show a child your certificates of ownership of the successive morning stars, and you get an up-to-date lesson about what morning stars are good for if you ask Rev. Prof. John Leadingham to tell you about Hawaiian missions. Our churches study missions when they listen heartily to Brothers Harrison, Tenney, Singer and Wikoff and take home for consideration the fresh literature these brethren gladly leave for them. When Arthur and Icil get out their maps and trace the course of the Grosser Kurfurst from Gotham to Joppa with more than eight hundred delegates for the International Sunday-school Convention at Jerusalem they study sacred geography

and the large fruitage of modern missions. When the Sunday-school superintendent arranges to have the progress of that notable excursion commented on in the Sunday-school he is firing the minds of his pupils to go and see Christ's country as part of training to bring all countries under Christ's sway. So that the church's study of missions is not a costly and artificial business, but a simple and sensible matter if a wise pastor or a winsome woman will.

The Joy of Missions.

Jesus, the joyful missionary from the skies, was the fullest of joy of any being who ever graced this earth. "Who for the joy that was set before him endured the cross." How sweet his prayer that his disciples might have his joy fulfilled in them. John who went a fishing with him for fishes and for men and got near enough his sunny heart to lay his head upon his happy breast, got his face shining and his soul singing until he wrote the sweetest gospel story as well as the profoundest and sublimest literature which ever came from mortal heart and pencil. Thoburn and Smyth, Harris and Vincent and all the shining host who have just electrified San Francisco on their way to fortunate Los Angeles will, at their best, but measure up toward the joy of Paul the missionary of missionaries. By the way, brethren, let me ask you if we've ever heard a note from the wealthy Chas. M. Schwab as to the joy of gambling at Monte Carlo, or doing Rome, or basking in the sunshine of Milano, or gliding with a gondola at Venice? I've watched the utterances of Morgan and Rockefeller to see if there were joy in the ownership of millions and not a crumb of comfort or encouragement has come that way. One of my young Oberlin schoolmates was formerly a clerk at Steuart's palace, and he never witnessed any joy in his multimillionaire employer. All the mighty merchant got, who grew so rich that he forgot lots in the empire city which long ago cost him tens of thousands, was his board and clothes. So he said himself. It was not said to me, but I believe the story. Its true to human experience anyhow of the owner of an immense establishment who was congratulated on his possession. "Don't congratulate me. I'm only keeping a boarding house for negro servants." Ask the Kumiai mission over in China if there is joy in missions and they will sing out a yes that will sound like the Samurai serenading the Mikado on his birthday. The top notch of fun alive was marked by the three home missionary superintendents who set out for a vacation trip to put trout in Klamath Lake for future missionaries to find in well-earned vacations. If you'll find a seat in the stage from Sargent to San Juan when the brethren are en route to the Santa Clara Association at San Juan the day The Pacific goes to press you will find living, laughing, singing testimony to the joy of missions. Well might the venerable chaplain of the Senate exclaim in the joy of his ministry, "I'm sorry for any man who isn't a minister." Pity! pity!! pity!!! for any soul in this missionary century impressed by the missionary spirit.

Missions Win.

Boys and brethren, we are familiar with the trite remark in material life, "There's nothing sure but death and taxes." Yes, the victory over death is sure as death, for "He shall reign from sea to sea and from the rivers unto the ends of the earth." "If we suffer with him we shall reign with him."

A LAYMAN'S VIEW OF THE CHURCH.

An address delivered in the Palo Alto Presbyterian Church by Professor Raymond M. Alden of Stanford University.

It is sometimes wise to take up a familiar idea and try to ask ourselves what we really mean by it, going back for the time being to first principles. This is what I wish to do now with the idea of the Church. The Church means very different things to different persons, and it means different things also in different periods. What it ought to mean to us today I shall try to ask, not from the standpoint of theological or ecclesiastical authority, but from the simple, common-sense position of a layman.

Let us notice in the first place two extremes in the idea of Church as held by others. In the Middle ages the church was viewed as a mystical body, wielding authority of the most inviolable character, as the dispenser of the holy sacraments, and in a sense the keeper of the keys of heaven and hell. Men feared to disobey its commands, kings trembled before its officers, and one who was cast out from its fellowship was regarded as having lost his soul's salvation. One sees the material representation of this early view of the church in the typical building of the period I am speaking of: a place of dim and solemn lights and shadows, with the altar thrown into high relief in the background, its cross towering over the congregation, and its whole atmosphere one of mystery and awe. But this church, though in architecture it partly survives, and though the conception survives still in the Roman Catholic Church and to some degree in certain branches of Protestantism, was on the whole destroyed by the Reformation. For better or worse, it has gone with the whole system of Dark Ages. We no longer emphasize the altar or the cross in our church buildings, we distinguish them less and less from other meeting-places, and we do not tremble before the authority of the church or fear to miss its sacraments. This is what modern Protestantism has done.

The result of the change is the opposite extreme of modern times. From this other standpoint the Church is a mere club, made up of voluntary membership, with optional attendance, whose officers give lectures on moral themes and exert a general influence for good in the community, but which does not profess or maintain any authority or any spiritual unity in the world. This idea, which is not without its attractiveness from a liberal standpoint, has however, not only proved fatal to anything that can be called the unity of the Church, but is also fatal to growth; and those modern denominations which represent this idea most closely have made the least proportionate progress even in our own time and in spite of their many very attractive elements. It is not difficult to see the reason why.

The question arises, then, whether having lost the ancient conception of the mystical and authoritative Church, we have any conception to take its place which will not be open to the objections of the opposite extreme of which I have just spoken. Can we adopt any view of it which will in some measure combine the advantages and the truths of the old and the new?

It might be supposed that the place to seek for such a definition would be in the origin of the Church; but when we try to do so we are at first disappointed in the absence of a definite answer there. When we look at the story of the rise of the Church as given in the New Testament, we see in the first place that Christ did not define it or organize it at all. The word "church" occurs in the Gospels but twice: in one of the passages it refers to the Jewish congregation, while the other is the doubtful and obscure saying in reference to the faith of Peter, "On this rock will I build my church." There is absolutely no reference to any of the specifically ordained officers or operations of the Christian Church as we find it later. The two sacraments are of course presented as used by Jesus, but one of them is a familiar practice of his race not represented as limited to any organization, and the other is an informal meal conducted with no trace of ecclesiastical ceremony. Among the farewell words of Jesus to his disciples we find abundant direction as to the general spirit and aim of what they are to do when he has left them, but nothing of any organization by which they are bidden to accomplish those commands.

Passing to the Acts of the Apostles, it appears that the organized church was first the mere assemblage of all who intended to obey the commands and await the fulfillment of the promises of the departed Master; then that it developed according to the needs and conditions of particular places and people, and that gradually ordinances and officers, and something like a system of church government, grew up, developing rapidly after the New Testament times. I know very well that

the way in which this process took place is disputed, and it is not necessary to agree about it. As I read the story, it seems to me that the earliest organization of the church was closely akin to what we call the Congregational order; that later it came to resemble the Presbyterian more closely, when the coherence of its organization and the authority of its officers were increased; and that still later it developed the more complex form that we call episcopal, which we can recognize with fair distinctness in the church of the fourth century. But this is only one view, and not important. The important fact is that, whatever the form or order of the Church, it always had a vital unity, and exerted an authority, which its mere organization cannot possibly explain.

Attempting to hold to the conception of the Church which we find in these apostolic times, and at the same time to take into account the Church as we know it today, with all differences of detail ignored for the moment, I offer this definition as a working basis: The Church is an organized society of the followers of Jesus Christ, for the purpose of maintaining and extending the kingdom of heaven in the world. There is of course nothing new or startling in this; but I believe that the definition, while not original, may call us back to that which is fundamental and certain in our ideas of the church.

The definition recognizes two elements: a spiritual fellowship, with a spiritual Head also, and a spiritual purpose, but on the other hand an organization in the material world, with material means, visible undertakings, and the same sort of practical enterprise that any merely earthly society would show. Thus it avoids the two extremes which I have spoken of as exaggerations of the Catholic and the Protestant, or the mediaeval and the modern conceptions. It has its roots in the invisible, its branches in time and space. I do not for the present purpose attempt to define separately the phrase "kingdom of heaven." It is a New Testament phrase, and means whatever Christ meant by it. It is the kingdom or order which he came to establish, and the maintenance of which he committed to his followers.

With this definition now in mind, I want further to ask three or four questions about the church, somewhat such as these: Whom should the church contain? What are the implied obligations of its members? What is the relation of members to officers? and What is its relation to the community where it exists? In asking these questions, and briefly trying to answer them, I shall have in mind the church only as a local organization,—not the church universal, the church invisible, the Holy Catholic Church, but the definite and particular church in which one's membership lies.

1. In the first place, then, whom should the church contain? If our definition is right, it should contain those who consider themselves to be followers of Christ, and who wish to maintain and extend his kingdom in the world;—all these, and no others. It is not a refuge or a hospital, whither one flees for salvation. The church is certainly in a sense the proclaimer of the Christian plan of salvation, whatever you understand that to be; but it no longer regards itself as the exclusive custodian or administrator of this plan. It does not claim to make its membership lines coincide precisely with those of the city of God; nor guarantee its sacraments as keys to life everlasting. It bids men go to God himself for their salvation, and hope in him alone for the future; it bids them find in Christ the way, the truth and the life which they seek; and it invites all who have found him and will follow him to join its visible ranks and fulfill his commission. It does not claim to consist of persons who are better than their fellows. Those outside it sometimes have this idea; you will hear it expressed every now and then; but the church scarcely exists, if it ever has, whose members profess to be better than their neighbors, taking as their shiboleth: "I am holier than thou." It does not hedge its boundaries by theological divisions, schools or creeds. It is true that each particular church carries its regimental banner as well as that of the entire army, and churches usually exact of their office-holders a greater or less degree of agreement with the school of religious thought they represent. But it is not so with the members. Our own church (the Presbyterian) has the reputation of being as strict as any in its requirements for its clergy and other officers, but it swings its doors wide open for every follower of Christ, without asking any countersign drawn from Calvin, Luther, Wesley, or whom you will.

These are simple and obvious facts about the limits which the church seeks to set for its membership; but I believe that if they were more clearly appreciated, many would be in its ranks who are now outside, and perhaps some would be outside who are now within.

2. The second question is, What are the obligations of members of the church? and the answer is equally simple with the former: Their obligations as members are like those of members of any other organization—fidelity to its purposes, and to the accepted means of carrying them out. The important thing to note here is that the church, like most organizations, is co-operative in character; it is not a place where one class (the members) receive what another class (the officers) give. So long as it was held to be primarily a refuge where one received the means of salvation, it might follow that salvation, being a gift of God, membership was receiving and little more. But when one thinks of it as a society, for the purpose of carrying out certain purposes committed to it, officers and members are seen to be on equal terms as parts of a co-operative system. Strictly speaking, in the original and proper meaning of the word, every member has an office. And the organization is, like all organizations of a high order, something of an organism, too, each part vitally connected with the rest.

It is worth while to pause a moment over this view of the church, emphasizing, as Paul did, its organic character. We know an organism because its parts are not detachable. You can take off a man's shoe, or his hat, and nothing happens; the organism is untouched. But take off his finger, his ear, or his foot, and there is not an inch of his body where the blood does not tell of something wrong: the organism has been touched. So, while every part is not equally indispensible to the absolute existence of the whole, every part is in a sense indispensibe to its normal life. Now if Paul had had the whole range of modern biology to draw on for illustration, he could not have made clearer than he does, in the twelfth chapter of the first epistle to the Corinthians, this idea of the church as an organism. "Can the foot say to the hand, I am not of the body?" "So also are ye one body in Christ, and members one of another." "If one member suffer, all the members suffer with it." The most perfect organism, or organization (whichever you please), is one where this vital relationship of every member to the whole is most emphasized. And this means that unless eash member of the church has his part, and does his part, in the organized work of the whole, the organization is impaired.

I am reminded that I once heard a business man of large experience say, in a church meeting, something like this: "If I were the pastor of a church, I should have either a large ledger with one page for each member of the church, or a card catalogue similarly arranged, such as we have for the record of our employes. Then I would have the record of each member show, not only his financial contributions to the support of the church from week to week, but what he had been asked to do, and what he was doing, for its general work in any direction. It would then be possible to tell at a glance who was efficient as a member, and who were mere dead wood." However one may question the practicability of such a record, the principle involved is certainly reasonable. Wholly apart from the obligations of a member of the church of Christ to Christ himself,—a matter which I do not include in the present connection,—each member has the obligation of co-operation with all the others for the purposes of the organization. And I, for one, think I should find it a wholesome stimulus if I could receive at the beginning of every quarter, not only a statement from the treasurer, showing what moneys I had subscribed and how far had paid them, but also a statement from the pastor and session, stating what I had been asked to do for the prayer-meeting, the Sunday-school, the social committee, the missionary society, or any other branch of the church's activity, and how far I might be known to have carried it out. If my record was bad, I honestly think I should like to be made miserable about it; for it is not to my interest, any more than to that of the church, that I should be on its rolls if I am to be a nonentity in the organization.

In discussing the idea of the church from the standpoint of a modern layman, I offered this as a working definition: that the church is an organized society of the followers of Christ for the purpose of maintaining and extending the kingdom of heaven in the world. I then tried to answer these questions concerning it: Whom should the church contain? and What are the obligations of its members?

3. Our third question was as to the relation of the members of the church to its officers, particularly the pastor. And here we are at once again reminded of the difference which has taken place in the course of years. The clergyman is no longer the priest, who stands between our souls and God; Protestantism has done away with that. But more than this, he has lost the authority which Protestantism still left him, and

which was felt by our grandfathers, to whom the minister spoke in some measure as the voice of God. The typical clergyman of our time is not lifted above other men on a sacred level of authority, and does not wish to be; he wishes to be a man among men, and to speak as a man to men. This does not mean that he has no divine message, or that he may not be a true prophet to his time; he has such a message, and often is such a prophet; but his sanctity and authority as one of a class, whether priestly or prophetic, are largely done away.

In a church which is fairly democratic in its organization (and most of our churches are such, nowadays), the pastor may then be compared with the mayor of a city, the governor of a State, or the President of the United States. He is the chosen director and teacher of the church, and is often chosen by the general body of its members. In a church where he is appointed by superior authority, that authority nevertheless rests in the last resort on the body of the membership (I speak of course of Protestantism), and in such a case his position may perhaps be more closely compared with that of the officer of an army of volunteers. Clearly, as the chosen officer of the organization, he is entitled to the loyal co-operation and following of every member of it; anything less means inefficiency, and logically implies anarchy. This loyalty to him as pastor is quite distinct from personal liking or following. One may think comparatively little of a candidate for civic office, and vote against his election; but when he is once elected every good citizen will be loyal to him as Governor or President, whether of his party or the opposite. Since the church has ordinarily no party divisions, and has a more vital claim to unity than the State, it is even more absurd that personal tastes or opinions should interfere with the loyal relations of its officers and members. The matter would seem too obvious to require this comment, if it were not that we sometimes see standards of conduct accepted in church relations which would be laughed to scorn anywhere else. One hears of pastors who are not supported by all the members of their church, in its ordinary work and worship, because they are thought not to have made as many calls, or as long ones, as they should have done,—because they have been reported to say things which have given personal offence,—because they have taken the wrong side in questions of organist, choir, or Sunday-school administration. Among children this sort of won't-play attitude is silliness; in civic affairs it is substantial treason; in the church it is both these things, and is also personal disloyalty to the accepted organization of the kingdom of Christ.

I do not deny that there are clergymen with whom one may find it almost impossible, as we say, to "get on," and I do not discuss the question as to when it may be right to leave one individual church for another, either for the sake of peace or as a protest against what one believes to be radically wrong. I have seen pastors,—not many, but more than one,—of whom, if they should be chosen to administer the church where I was a member, I should ask a letter of dismissal to another church at an early opportunity. That is a matter by itself. But it seems to me to follow pretty clearly from the line of thought we have been taking, that to remain in a church and to neglect or hamper the work of its officers, by declining to contribute one's share of money, time, labor, or enthusiasm, because of personal defection, can no more be justified than disloyalty of a soldier who should not like his commander, in time of war.

There is another aspect of this matter of the relation of members and pastor: how shall they listen to him as a teacher or preacher? Not, as we have already seen, with absolute deference and negative receptiveness, bound to accept what he says because he says it. No true minister would wish just that sort of childlikeness on the part of his hearers; they must think for themselves, and are under no pledge always to agree with him. But on the other hand, I think we shall go astray if we think of the minister in the pulpit as a mere lecturer, to be heard disinterestedly as we hear any other speaker, carrying away what we choose and neglecting what does not especially interest us. He is one chosen to teach us, and to teach us what he believes to be the will of our Master. Presumably he knows somewhat more than the rest of us, through study, of the things of which he treats, and wishes not to entertain us or even to instruct us, so much as to direct our hearts and wills into the truth.

It is due then, both to him and to ourselves, that we should listen with different purposes and in a different attitude and spirit from those which predominate when we hear other speakers, whether greater or lesser men than he.

I sometimes think that conscientious preachers have good reason to be thankful that they cannot turn invisible, and wander about like witches listening to the comments of their congregation, as it disperses homeward and then gathers about its Sunday dinner-tables. So many things talked about,—innocently enough, to be sure,—weather, clothes, the bill of fare, the theatre of the night before, and then, coming to the morning service, the minister's coat or gown, the way he stood or folded his hands, his awkward gesture, the length of his prayer, the word that he stumbled over in announcing the text, the unpleasantly loud tones of his voice when he warmed to his subject, and many other things like unto them. "The sower soweth the word: and these are they by the wayside, and when they have heard, straightway cometh Satan, and taketh away the word that hath been sown." Do not misunderstand me: I am not proposing the restriction of all conversation on the Sabbath to religious matters, much less to the sermon of the day. But if the preacher is a true minister of the gospel of Christ, he has had some one great thought that he has been trying, for all he is worth, to get into our minds and hearts that day; and is it not pitiful that we should go away and talk around and around his sermon, without trying to get hold of the thing for which it was spoken? Sometimes, I admit, it may be hard to see precisely what this thing is; but it probably lurks there, and is worth taking away, even if the preacher has not the skill to bring it out very clearly.

The fact is, if one forms the habit of listening to sermons for their style, the average specimen will give one far more solecisms and other blunders, than beautiful passages. If one listens for nothing better than killing time, time will frequently show a pertinacious vitality which will suggest that the preacher has made the sun and moon to stand still. If one listens for new ideas, this is no doubt better, but will still find disappointment: for what average minister can furnish many new ideas, speaking three times weekly on a definitely restricted group of subjects? But if one listens for sincere restatement and application of some old truth, still worth meditating on and putting into actual living, he shall hear many sermons,—good, bad, and indifferent, as the standards go,—and hardly once fail to find what he sought.

4. Our third question has led us so far afield that there is but a moment left for the fourth and last: what is the proper relation of the individual church to the community in which it exists? I can only state what seems to be the obvious answer without elaborating or discussing it. The church, composed of followers of Christ, and seeking the promotion of his kingdom, is simply the corporate representative of his work in the world. It must do what he would do if he were visibly here; what he did when he was visibly here. Three things seem to me to sum this up with measurable completeness: if Christ were here, he would teach truth to all within his reach, he would be every man's friend, and he would work for the rightness and the righteousness of the community. Those were the functions that marked him when he lived in Judaea. They are the functions which should—and I think we may say, generally speaking, do—mark the church which bears his name. It must teach the truth, straightforwardly, ungrudgingly, unsparingly, wherever it has opportunity. It must be the friend, in the all-round human sense of the word, of every man within its reach. And it must ally itself with, be indeed the very soul of, every good thing that makes for the rightness or the righteousness of society about it. Each local church may test its quality by these touchstones, and may well ask its critics to tell it plainly in which of them, and how and why, it succeeds or fails.

The whole object of this hurried discussion of a great subject has been to try to make possible what I have just suggested: namely, that we should ask ourselves and our critics how far the church to which we belong represents the character and work which we think it should when we come back to first principles. Has it the membership which it ought to have? Do they fulfill the obligations which their membership implies? Are the relations between them and their officers those which the organization may properly demand? And does the church as a whole take the place in the community which its Founder expected it to? To answer these questions frankly is at any rate to make a good start toward knowing where we are. Are we satisfied with our church? If not, where is the fault? Let us be honest and careful in asking the question, for it is so easy to blame the pastor, the elders, the choir, the organist, the janitor,—anybody and anything except one's self.

There are, of course, many aspects of the church, in its relation both to the individual and to the world, that I have neglected. The more spiritual side of its nature and work I have not thought it to be so much the part of a layman to discuss, but have preferred to look at it as a definite organization in the visible world, which can properly be discussed like other societies, and subjected to similar methods of reasoning. If we look at any object too exclusively on the mystical side, we are in danger of forgetting some of the commonplace things

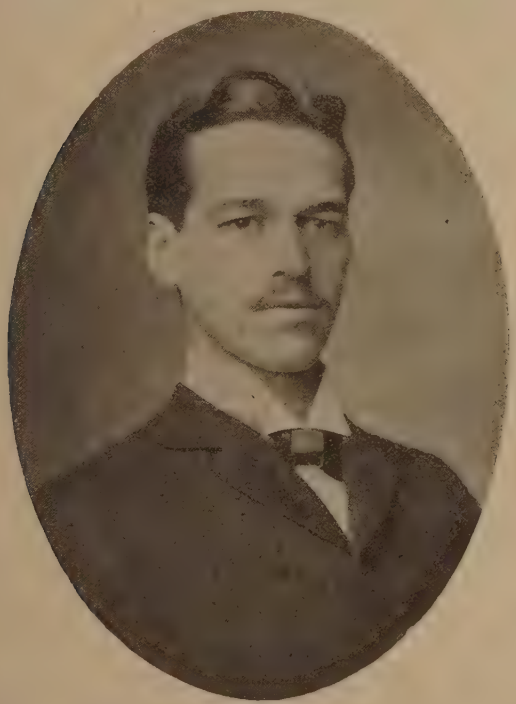
about it, which a little plain thinking may show to be very important.

But I should be sorry if I have seemed to any to ignore those elements which cause the church to transcend other human societies. If I have treated its organization as being without express divine authority, and as seeming therefore—from the merely historical standpoint—to rest on nothing more substantial than the changing plans and conditions of men, there was nevertheless, in the very definition with which we started, that which should preserve us from this apparent weakness or triviality. We have been considering the body of the followers of Christ, organized to carry on the work which he began, to maintain and extend the kingdom which he announced. His kingdom is, in fact, so far as it deals with visible things, left to our keeping absolutely. Without the church, from a merely human standpoint, we do not see how it could survive or grow. Surely this is sanction and purpose sacred enough, and binding as the love of Christ itself. "That which thou hast given me," he said, "I have given unto them, that they may be one, even as we are one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." This is the real constitution of the church. Its creeds, its councils, its bishops and other clergy, its names and signs and sacraments, are but details, but means to an end; and that end is that the life and work of Christ in the world shall be continued by those who follow him, until his kingdom swallow up the kingdoms of this world as daylight swallows up darkness. Our standard and aim must be nothing less than that.

GALEN M. FISHER.

Representing the California Y. M. C. A.'s in Japan.

The San Francisco Young Men's Christian Association has been greatly interested for several years in the extension of its work among the young men of



Japan, and has paid from $500 to $1,000 each year towards the support of Galen M. Fisher, who is Senior secretary for the International Committee of the Young Men's Christian Associations for Japan. Now another step in advance is being taken; the State of California has assumed the entire support of a man who will be California's representative in the foreign field. The State Committee are planning if possible to secure Mr. Fisher as their State representative. Mr. Fisher is a graduate of the University of California and while at his home in Oakland was an enthusiastic worker in his church and in Association work. Today he is one of the most aggressive Christian workers in Japan and enjoys the confidence of the government officials as well as the missionaries. Through the efforts of Mr. Fisher and his associates entrance has been given to many schools and colleges where heretofore the church has been unable to gain admittance, and from these schools have come many converts.

After several years of service Mr. Fisher and family have returned to America for a brief furlough.

The work of these Young Men's Christian Association representatives entering the field as they do at the request of the various missionaries adds greatly not only to the effective force for the Master, but unites the Christian workers of all denominations in a closer bond of fellowship.

THE RELIGIOUS PRESS AND THE PASTORATE.

[The Western Christian Advocate celebrated on the 20th of April its 70th anniversary by the issuance of a splendid paper in which were several articles concerning the religious press which were of high value. One by Rev. E. E. Hoss, D.D., LL.D., bishop of the Methodist Church, South, we give herewith. It may not apply so thoroughly to our readers as it does to the Methodists. But there are statements therein which ought not to be allowed to pass unheeded by any pastor. There is no agency that can better serve the church interests than the church paper can. And while our pastors may not work for it just as the pastors in the Methodist Episcopal church, North, are required to, there are ways in which they can work for it; and this article, which so admirably presents the value of the religious paper, may prove an inspiration to some.—Editor.]

He is surely a self-conceited pastor who supposes that he is capable, without help of any sort, of doing all the work that needs to be done in the congregation or congregations which he is apointed to serve. Let him be as resourceful and as energetic as he may, he can not, solitary and alone, meet and discharge the manifold tasks that confront him from day to day. It is, therefore, the part of wisdom that he should reenforce himself in every possible way, and thus multiply the value of his activities. Surely no one can be found to deny so primary a proposition.

Let us further affirm that a good religious newspaper, widely circulated, is the best assistant that any pastor can possibly secure. The reason for such a statement is not far to seek. Christianity is the religion of intelligence and not of ignorance. It appeals always and everywhere to an enlightened understanding, and seeks to commend itself to every man's conscience in the sight of God. Repudiating the use of force, and rejecting the very thought of sacerdotal helps and manipulations, it is thrown back upon the necessity of relying on intellectual and moral agencies. Being in its essence rational and not magical, it has no option except to convince the judgments and pervade the wills of those to whom it goes with its message of life.

In these days, moreover, the newspapers are the thought-exchange of the world, the clearing-house to which all those who have something to say that is worth hearing bring their utterances. I do not mean to decry the value of books. No one could be further from that folly than I am. But it is still true that for the great mass of the people books are not the chief vehicle for

instruction. What is best in them—best in the sense of being most available for edification—is filtered down into the popular mind through the vehicle of the periodical press. They are read and digested by those who have the time and the inclination, and interpreted to the multitude in reviews, editorials, and paragraphs. The old maxim was, "You may know a man by the company he keeps." The new one is, "You may know a man by the newspapers he reads." Whether he is aware of it or not, he is sure to get the color of his opinions from this source.

The question with the churches is, therefore, this: "Can we depend on the secular press for the dissemination of religious news and the discussion of religious topics, or must we establish organs of our own?" To this question, duly weighed, there can be but one answer. I gratefully record the fact that the leading journals of the country are generally friendly to Christianity, and are willing enough to publish whatever readable information may come to them concerning its work and progress. This is certainly a fact of no small importance. But it does not fully meet the needs of the situation. To begin with, the secular journals do not understand the language of Canaan, and when they undertake to speak in it, they are liable to make ludicrous blunders and mistakes. All the churches suffer at this point, the Methodists, as I am inclined to think, more than the rest. It remains to be added that a mere general friendliness of temper is not all that is called for. The demands of the hour are for open and active defense and advocacy of the kingdom. If these demands are not met, the cause is bound to suffer remediless loss.

The whole matter may be put to the test of practical experience. Who are the best Methodists? I mean where are we to look for the men and women that love the institutions and enterprises of Zion; that lead upright and godly lives; that freely give of their substance to support and sustain the ministry and the great Christian charities? The testimony of all the best pastors is that they are to be found among those who are the regular readers of the church papers. I say this is the testimony of all the best pastors; but I might make the assertion more comprehensive, and say of all the pastors. With one voice they declare that their most loyal and liberal members, those upon whom they can depend in every emergency, are just those who by reason of their weekly contact with the church press are best informed as to the claims that are entitled to recognition at their hands.

In view of all that has been said, it is folly for any pastor to intimate that he has not time to push the circulation of these papers. The very scarcity of time is a reason why he should see to it that every family in his charge is supplied with them. There is no expenditure of effort that brings a larger return. I am personally acquainted with a few uncommonly successful circuit preachers who often subscribe for an Advocate to be sent to each one of their officials, and pay the bill out of their own pockets, when the end cannot be reached any other way. Talking to one of these preachers once, I said to him, "You cannot afford to stand the expense of such a policy." He quickly answered, "I cannot afford to do anything else; it is an investment that never fails to yield more than a hundred per cent." And no doubt he was right. Let us sow down the church as never before with our own church papers. The duty cannot be shirked or neglected without loss in manifold ways.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

May 15.

What Joseph and Benjamin Teach About Brotherly Care. Gen. xliii: 29-31, 34; xlv: 14-22.

All world problems are at the bottom problems of human brotherhood. When Jehovah in the Genesis story asked Cain "Where is thy brother?" he outlined in a question the full duty of brotherly care. No man liveth to himself alone or dieth to himself; he must from the very fact of his race relationship have regard to his brother beside him. The moment Jesus championed the mighty truth of the divine Fatherhood that moment there sprang into vivid perspective the mighty collorary of human brotherhood. If God and man be near of kin, man and man are also kin. God a Father, man a child, the race a family, the world a home, expanding to a heaven; these are distinctively Christian ideas and they fix the responsibility of every Christian man to his neighbor brother.

The race is a brotherhood in name, only the fact is far away, yet it is coming, surely, and will be present by and by. Having discovered the ideal, having painted the picture, having seen the vision, the problem now is to make the fact real.

Joseph and Benjamin were two of the twelve sons of Jacob. They were full brothers by birth, both having Rachel for mother. Being full brothers in the family of Jacob they are worthy types of the idea in its largeness for the race. Better than Moses and Aaron, better than Esau and Jacob, in a truer sense even than David and Jonathan, Joseph and Benjamin seem to picture to us the brotherly type. The characters of both Joseph and Benjamin were singularly high and noble, true foreshadowings of the elder brother, Christ.

Joseph showed his brotherliness early when he went as his father's messenger to the others in Dothan, and in its full florescence, when as prime minister at the court of Rameses, he welcomed those who had in his youth tried to destroy him,—freely forgave them and provided for their after life. A brotherliness of remarkable nobility and saintly self-forgetfulness was that of Joseph, one worthy of a favorite son of Israel.

Benjamin was the youngest and in some respects the weak one of the family, and in exhibiting solicitude for him beyond that of the others Joseph gave the world an example of the humane and knightly—of the debt of strength worthily paid.

We are not aliens in a conglomeration of souls, "an indefinite, incoherent heterogeneity," to use one of Herbert Spencer's characteristic phrases, we are brothers in a world-family—destined to a "definite, coherent homogeneity," which involves mutual care. We are our "brother's keeper."

There are many ways for the exercise of this care. We may practice it in all the social circles in which as human souls all must live and move and have their being. In the domestic circle for instance—like Joseph and Benjamin we may be true brothers in the home. Jacob and Esau were estranged for many years. We do not learn that Joseph and Benjamin ever were. What is sadder than to see two brothers at strife? or one neglecting another when in need? or to see members of the same family as they grow to manhood drift apart, yet how common. There are Jacobs and Esaus and there are both men and women of the Mrs. Jelleby type who care for their neighbors and neglect their

own. Good Samaritans who have brothers and sisters at home may sometimes learn a lesson from Joseph, the prime minister, who, while he had on him the care of all the Egyptians, still forgot not to provide for his own household.

There are brothers and sisters in scores of Christian homes who are unsaved, some hopelessly adrift on the storm-tossed sea of life. Is everything being done by the elder brothers and sisters at home to save them? Club life can never do what home life can for brothers in peril. There is an unworked sphere for brotherly care in homes, as well as among the homeless ones in Borrioboola-Gha. "This ought ye to have done and not to have left the other undone."

Yes, there is a sphere for fraternal care in the circle of the neighborhood and the community. We have civic responsibilities and responsibilites of the gate and curb-stone. The church needs to take thought now and then lest the clubs and lodges take its crown. And yet there is a kind of neighborliness that no fraternity nor club assumes to mediate. The best work for any soul is that which brings it and endeavors to keep it "in tune with the Infinite." We love our neighbor when we try to bring him to "love God." Not all of neighborliness is included in a bowl of soup, a clean bed and bath, though much is, yet not the most important part. Man does not live by bread alone, that is often man's temptation, but by every word that proceedeth out of the mouth of God. My meat is to do the will of Him that sent me and to finish his work. Sociology that is an end defeats its object. Unless Sociology depends on Theology and Soteriology (the issues of salvation and the other life) it is a superficial thing and stops short of the highest good. Settlement work if it is Christian is glorious, but if it fails of the new heart it is a fatal delusion, a mirage, a swamp light and a bitter disappointment at the end. Neighborly care should begin at the fountain of life. Keep thy heart with all diligence for out of it are the issues of life.

And then brotherhood commands in its ideal the widest circle—the human race. The white man's burden is every man's burden, and in brotherhood there is no difference because of race, color, or previous condition of servitude. This may not mean equality of condition. The Lord has set the world in families. It may be better for Shem, Ham and Japhet always to live in separate homes. It probably always will be better. Good neighbors are always in separate homes, yet they are neighbors and may be brotherly. Christ was the true brother. He was neighbor to Jew and Samaritan alike. Philip was the same to the Jew and the Ethiopian, while the good Samaritan ministered to the certain man who had fallen among thieves simply because he was a brother man. Let us arise and do likewise.

THE UPPER BAY ASSOCIATION.

The annual meeting of the Upper Bay Association of Congregational churches was held on Tuesday and Wednesday, April 19 and 20, with the Byron church. The following named churches were represented: Byron, Bethany, Antioch, Crockett, Martinez, Suisun and Clayton. The following named persons were elected corresponding members: Revs. J. K. Harrison, C. S. Nash, A. J. Hanson, W. J. Speers, I. Van Nice Bandy and Hosmer McKoon. The papers and discussions were much enjoyed by those present, especially the Association sermon by Rev. W. J. Speers of Oakland and an address on "Church Polity" by Prof. Nash.

Rev. J. K. Harrison's paper on "Our Home Missionary Work," was followed by an interesting discussion resulting in the drafting and adoption of the following resolutions:

"Whereas, This Association has heard with pleasure the paper on "Our Home Missionary Work" by Superintendent J. K. Harrison.

Therefore, Be it resolved, that the Upper Bay Association of Congregational churches desires to record its appreciation of the work of the California Home Missionary Committee and especially of its devoted superintendent.

Be it further resolved, that we respectfully advise that an evangelist be sent out by the C. H. M. S. to assist the pastors of our churches in their efforts to reach the people and bring them into the church.

"Be it further resolved, that the local home missionary committee of this Association be instructed to (1) have a careful oversight of the work of the missionary churches; (2) to endeavor to have all the churches of the Association send a contribution to the work of the C. H. M. S., and, (3) by carefully planning for such contributions to aim to reach a total of not less than $350 for the year."

A pleasant feature of this Association was a dinner at the famous Byron Hot Springs Hotel, when the members of the Association were the guests of the Byron Congregational church. The next place of meeting is to be Black Diamond.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC—SOUTHERN BRANCH.

[Extracts from missionary letters. From Miss Nina E. Rice, our new missionary in Turkey.]

Sivas, Turkey in Asia, Feb. 22, 1904.

It is rather difficult to compose my thoughts just now, for the little girls are having fun outside my door. It is a native holiday, and having entertained themselves with an improvised puppet show, they have put on old clothes, decorated their faces with chalk and charcoal, and are going around the compound playing beggar. The next bigger girls are watching the fun, but the oldest ones are sitting in dignity upstairs making bodkin lace or doing school work. I am sitting in my office nominally in charge, for Miss Graffam has gone on a week's tour to a neighboring village. My responsibilities are not heavy and you may judge of the efficiency of our native teachers and the good behavior of the girls when I tell you that our matron has been absent ever since I came, and for about a month my associate Miss Graffam was kept at home to nurse our kindergarten training teacher, Miss Halsey, through typhoid fever. I took the higher English classes, but of course was not able to take charge of the school, so it ran itself as smoothly as could be with only advice and suggestions on our part. We have about seventy-five in the high and middle schools and a large kindergarten and primary department. We have only about twenty-five boarders, but could have more if we had room to bestow them. There is a house just adjoining our school which we are anxious to buy, then we could be quite comfortable. The school room is so crowded that we have to squeeze through the aisles and we have only two little blackboards. The house is old and loosely built and the girls sleep on mattresses on the

floor in a cold room. The girls do all the work of the house except the cooking, and are taught native fancy work, sewing and the elements of dressmaking. We have four native teachers and a kindergarten training class. They all speak English, and I find among them some lovely girls whose companionship I really enjoy. I have two classes in English and like them better than any classes I have ever taught before. The girls are so earnest, attentive, polite and thoughtful. Of course the little new specimens are harder to deal with, but they soon become quite civilized. The position of women in this country makes it natural for girls to be quiet and obedient, and for a little while one sees only the bright side of it.

* * *

We are in a high valley with mountains all about. The city has a population of about 40,000, but we can work only with the Armenian and Greek minority. The houses are built in something of the mission style, mud bricks plastered over and tile roofs surrounded by mud walls. Timber is very scarce in this country, but there are enough trees in the city to give it a picturesque appearance, and an occasional minaret breaks the monotony of the view. Our compound is near the open fields, so we have opportunity for occasional walks, though at this time of the year the mud is so extremely sticky that exercise is difficult. Mr. and Mrs. Perry are our senior missionaries, general advisers and workers. Mr. and Mrs. Partridge have general charge of the boys' schools in the field, and their sister, Miss Graffam, of the girls' schools. In our schools in Sivas alone we have about 900 pupils. In the summer our new doctor and wife are expected and we are hoping that another missionary already in the country may come to us for work among the village women.

The boys' and girls' orphanages supported and manned by the Swiss are affiliated with us. There are about two hundred massacre orphans who are receiving an elementary education and being taught trades. Some have grown up and gone out, but there are still enough younger ones, so that the work must be continued for several years more.

I am enjoying the study of the language and find it less difficult than I expected. Nothing like Chinese—more like French or German. I generally study and take my lessons in the morning and in the afternoon teach my two classes and get some practice in conversation with the girls and teachers; one can pick up a little everywhere. I get people to tell me stories, explaining the new words, and I write and learn stories and tell to them, greatly to their amusement.

I have a pleasant home with Mr. and Mrs. Perry and every necessary comfort. It has been a mild winter and I have not suffered from the cold. My chief trials are those of patience, having to wait and learn before I can work and teach, but already my time and interests are being filled and I have happy hopes for the future. The knowledge of the prayers of my friends at home is a great source of strength and comfort. I tell my girls that you are praying for them, too. Six of our older girls have recently asked of their own accord to be taken into the church, which means much in this country. I tell them that we missionaries are only the kindling wood and that they must keep up the fire. What they need most is the spirit of consecration to make them earnest workers among their own people.

From Mrs. Baldwin.

Newark, N. J., April 6, 1904.

If I had unlimited time how delightful it would be to cross this continent and see face to face those whom I have known by letter so long, but I think it cannot be, for we have not changed our plan of being found in Broussa in time for commencement exercises at the school and the final closing up of our orphanage work. We should like to see our California missionary friends and some Armenian pupils and friends who have made California their adopted home. I find myself wishing to stay longer with dear friends here and enjoy many things of which I have had only a little taste thus far, but beneath it all is the feeling that we do not belong here. We have given ourselves to the work in Turkey and shall be more contented there than anywhere else. Every weekly letter makes a little tug on the heart strings, for we love, truly love those we have left behind; we love our California friends, too, who make it possible for us to carry on this good work, but I trust we can keep you posted in an intelligent way so that you may not feel that you are working in the dark. The Lord bless you all.

Church News.

California.

Fruitvale.—Three united with the Fruitvale church by letter last Sunday.

North Berkeley.—Three persons were received to membership Sunday, two on confession.

Berkeley, First.—There were seven accessions to the membership Sunday, six on confession.

Lodi.—Three new members were received by letter. Others who expect to unite were detained by sickness. Twenty-four members of the C. E. recently attended in a body at the county C. E. convention at Stockton.

Lockeford.—Children's Day exercises were held May 1st. The church was like a garden of flowers, birds and happy children. Fifteen Bibles were given to members who have passed the age of seven years. Two children were baptized.

San Francisco, First.—Fifteen persons united with the church Sunday, four on confession. At least one-third of the 71 received since January 1st have come through the personal efforts of members of the Christian Endeavor society. Six members of this society are superintending Sunday-schools. It is a working society.

North Pasadena.—At the annual meeting last week the reports showed the different societies and departments of the church to be in a flourishing condition. The expenses for the year have been fully met and the church is free from debt. There were 41 additions to the membership. All in all the last has been the most fruitful year in the pastorate of the Rev. Henry T. Staats, who has been with the church for sixteen years, his being the longest pastorate in Southern California.

Sierraville.—In spite of the terribly wet winter services have been held every Sunday. Palm Sunday, a special christening service brought out a large attendance; six children were dedicated to God. Services were held every evening during Passion week. Easter Sunday evening the service was given to the Sunday

school; the church was made beautiful by the lilies so kindly sent by Rev. J. K. Harrison. Our offering for home missions this year was $50, by far the largest offering in the history of this field. Two new preaching points are to be added to the already large field by the pastor, Rev. William D. Kidd. A kitchen and pantry has been added to the parsonage, the work being largely done by the pastor. The isolation of this field may be guessed at when we hear that since the General Association trip in October, the pastor has not seen a minister of the gospel to talk to.

Notes and Personals.

The Rev. H. E. Banham has accepted a call to the pastorate at Highland.

The Rev. and Mrs. F. N. Greeley are expected to return to San Francisco today. Their address for a few weeks will be 130 Ellis street.

Next Monday the Rev. S. C. Patterson of Petaluma will read a paper at the meeting of the Congregational ministers of San Francisco and vicinity.

Horace Walter Burr, for the past two years lecturing on the Coast under the direction of the Blanchard-Venter Lyceum Bureau, has been engaged as instructor of oratory and allied branches at the Pacific Theological Seminary, Berkeley, for the ensuing year. He will also give private instruction during the summer at his rooms in the Seminary building and will respond to invitations from churches desiring pulpit supply work for a limited time.

Washington Letter.

By I. Learned.

Sunday, April 24th, was another memorable day in the church life of Seattle, occasioned by the dedication of the church edifice of the Union Congregational church of Queen Anne Hill. It is located near the corner of Queen Anne avenue and Garfield street and is most unique in its construction with its graceful Swiss roof and interior open and neatly dressed timbering. It comfortably seats five hundred persons and more were present at this special service. When the last finishing touches shall have been put on it will be one of the most ornate of all the Congregational church homes of the city. Most of the pastors of our Seattle churches took part in the dedication services. The pastor, Rev. J. T. Nichols made the historical statement and was followed by Rev. Dr. Temple with a brief appeal for additional funds to make these interior rooms as attractive as they were designed to be. Twelve hundred and forty-six dollars were pledged in a very few moments. Other addresses were made by Revs. E. S. Smith, H. C. Mason of the Pilgrim and University churches respectively, and by Rev. W. A. Major of the Bethany Presbyterian church and Rev. F. C. Lee of Trinity Methodist church. Dedicatory prayer by Rev. W. W. Scudder, Jr. The music furnished by their newly gathered choir was of a very high order.

Pursuant to letters missive and ecclesiastical council was convened at Kalama, Wash., April 28th, for the examination of Mr. R. D. Nichols, whose qualifications for the Christian ministry were found satisfactory. Special services were held in the evening at the Congregational church in connection with the formal ordination of the brother. The churches represented on this council were the First of Tacoma, Rev. E. T. Ford, pastor; Plymouth of Tacoma, Rev. H. B. Hendley, pastor; Orting church, Rev. O. L. Fowler, pastor; Aberdeen, Rev. Charles McDermott, pastor; West Seattle, Rev. W. W. Scudder, Jr., delegate; Rainier, Ore., Rev. Geo. A. Taggart, pastor, and Rev. Samuel Greene. Rev. H. B. Hendley was chosen moderator and Rev. G. A. Taggart, scribe. Address to the people was made by Rev. E. T. Ford, ordaining prayer by Rev. Samuel Greene, charge to the pastor by Rev. C. McDermott and the right hand of fellowship by Rev. O. L. Fowler.

Brother Nichols has given most acceptable service to the Kalama church during the past eight or nine months and the entire community are most hearty in their desire for this more permanent relation to the religious growth of the town.

On the 15th of April, during a series of meetings at Loon Lake, Stevens county, a preliminary organization of a Congregational church with seventeen members was effected. These services were conducted by Rev. D. H. Reid, our State evangelist, he being aided by Rev. Frank McConaughy of Deer Park and Rev. F. A. Bown of Springdale. Great interest has been awakened in the entire community by these services. Four fine lots have been donated as a church site and it is probable that a church building will be speedily erected. By the time this reaches you the Northwestern Association will have convened at Bellingham, which is now the big name for the combination of the cities of Whatcom and Fairhaven. The general topic is "The Kingdom of God" and the associational sermon it is expected will be preached by Rev. J. Merton Smith of Vancouver, B. C.

The Yakima Association will be held at Ahtanum, Yakima county, on May 10th and 11th. A Spokane county fellowship meeting will be held with the church at Cheney, Rev. C. F. Clarke, pastor, May 12th.

Seattle, April 30th.

The great industrial exposition—the Louisiana Purchase Exposition—which has been three years in building at a total expense of more than $50,000,000, one-third of which has been advanced by the United States Government, opened last Saturday, April 30th. Of this $16,448,000 from the Government, $5,000,000 is an outright gift. This is, perhaps, the most magnificent collection of industrial products ever brought together. The great Centennial of 1876 was preceded by a number of smaller expositions and succeeded by the Chicago, the Buffalo, the Paris Expositions, and now comes the St. Louis, overtopping them all. We look for a reaction to follow this great effort. But for the aid of the United States Government this great undertaking could not have been carried to successful conclusion.

A punctually conducted church service will insure increased congregations. Not merely in the opening should there be punctuality, but an attractive service will move forward through its successive stages, maintaining its proportions and pressing towards some definite goal. It is an error to think or speak of punctuality as referring chiefly to the opening of a service. When occasion demands, a service of great length may be so conducted as not to weary an audience. But it must arrive and depart according to some well-ordered schedule. Judging by the echo from the pew, nothing is so telling as a punctual closing—in railroad parlance—good "terminal facilities."

Our Boys and Girls

Which Are You?

There are two kinds of people on earth today—
Just two kinds of people—no more, I say.
Not the sinner and saint—for 'tis well understood
The good are half bad, and the bad are half good;

Not the rich and the poor—for to count a man's wealth
You must first know the state of his conscience and health;
Not the humble and proud—for, in life's little span,
Who puts on vain airs is not counted a man;

Not the happy and sad—for the swift, flying years
Bring each man his laughter and each man his tears.
No! the two kinds of people on earth that I mean
Are the people who lift and the people who lean.

Wherever you go, you will find the world's masses
Are always divided in just these two classes.
And, oddly enough, you will find, too, 1 ween,
There is only one lifter to twenty who lean.

In what class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner, who lets others bear
Your portion of labor, and worry, and care?

—Ella Wheeler Wilcox, in "Harper's Weekly."

Rare and Curious Clocks.

To civilized man some exact method of measuring time is absolutely indispensable, and this is the chief reason, no doubt, why, from the very dawn of civilization, human skill and ingenuity have been more persistently and variously exercised in inventing and constructing mechanism for this purpose than in any other department of human effort. And the results of such devising have been, from the earliest ages, one of the most curious wonderful and interesting branches of study and research. From the clepsydras and sun-dials of ancient days down to the most dainty, beutiful and marvelous timepiece of modern manufacture, the range and variety in form, size, complexity of arrangement and other features are almost beyond conception. To any one interested in rare and curious mechanical devices there is today no place so worthy of a visit of inspection as the show rooms of any large manufacturer and dealer in clocks and watches. There are several such places in New York City which are veritable art museums of curious and wonderful mechanism, and one may spend hours in them with pleasure and profit.

While the fact of their universal use has made the production of timepieces, on the whole, a profitable field of enterprise for inventors and manufacturers, there has been a temptation for inventors of an eccentric turn of mind to put forth contrivances valuable for nothing except as curiosities of mechanism. Among such must be classed the wonderful "world clock" exhibited in New York about fifteen years ago. It was constructed in Germany, the show bills said, "during many years of exerting labor," by a certain clockmaker. It was truly a remarkable piece of work, and it would require almost a book to tell of all the things it would do. It was ten feet high and ten feet wide, and weighed nearly a ton. It contained altogether one hundred and twenty-two movable figures, including a group of the twelve apostles who struck the hours on a bell, figures representing the four seasons who appeared at their appropriate times, a series of pictures representing the sufferings of Christ, and images of the heathen gods from whom the names of the days of the week were derived. It showed the revolution of the moon, and the passage of seconds, minutes, hours, days, weeks and months, and many other things. The clock was really a whole museum of itself, and was said to be worth $50,000. What became of it I do not know, but it could never be anything more than a valuable curiosity.

A clock of much the same kind has been exhibited in Germany recently—the work of a Black Forest mechanic. Besides doing everything that clocks do in the matter of time and calendar, it shows the time in Berlin, St. Petersburg, Madeira, Shanghai, Calcutta, Montreal, San Francisco, Melbourne and Greenwich. Every evening at eight a young man invites the company to vespers in an electrically illuminated chapel, where a young woman plays the "Maiden's Prayer." On New Year's eve two trumpeters announce the flight of the old year and the advent of the new. In May a cuckoo comes out; in June, a quail; in October, a pheasant appears, to be shot down by a typical British sportsman, who proceeds to bag his game. At daybreak the sun rises, and bells play a German air, "Phoebus, Awake." On the night of the full moon they play another air, "Swget and Tranquil Luna." There are other features too numerous to mention.

The history of the famous Strasburg clock and the planetarium connected with it bears witness, like everything else, to the imperfection of workmanship and the frequent necessity of changes and repairs. The clock stands in the cathedral, and dates back to 1352, when it was put up under the patronage of Berthold Buchek, at that time Bishop of Strasburg. As time passed on the clock got out of order and in 1547 three distinguished mathematicians were commissioned to put it in repair. They all died before the work was finished, and Conrad Dasypodius undertook the responsible task, which he completed in four years. The clock worked well until 1783, the year of the great revolution, when it struck for the last time. It was left undisturbed for nearly fifty years, and fell into a dilapidated condition mournful to behold. An effort was then made for its restoration. This was found to be impossible, for the works had been rendered almost useless by rust and verdigris. Finally Schwilgue, an artist and mathematician of Strasburg, undertook to repair, modify and reinstate the clock. He commenced the task in 1836, and, after working four years, completed it in 1840. A mythical story is told of him which does not redound to the honor of his fellow citizens. It is said that he had engaged to construct a similar clock for the capital of one of the Swiss cantons, and that his ungrateful townsmen put out his eyes to prevent his fulfillment of the contract.

There are a number of old and curious tower clocks in New York City. The one in St. Paul's Church is the oldest. It was made in London in 1815. The clock formerly in old St. George's Church, Beekman street, was made in Roxbury, Mass., in 1815. When the church was torn down, more than thirty years ago, this clock was spirited away, and it is said that no one knows what has become of it. The clock in Trinity Church, on Broadway, was made in 1846, by James Rogers, the noted horologist. It was his boast that this clock, on being set in motion in 1846, never stopped for the quarter of a century which followed. It was stopped in August, 1873, for repairs, and has since lost some of its reputation as an accurate timekeeper. The clock stands forty feet above the dials, and carries enormously heavy weights. The winding crank has to be turned eight hundred and fifty times in winding up, and it requires the strength of two men to turn it.

The clock in Trinity Church tower, in New York, is the heaviest in America. The frame stands nine feet long, five feet high and three feet wide. The main wheels are thirty inches in diameter. There are three wheels in the time train, and three each in the strike and the chime. The winding wheels are formed of solid castings thirty inches in diameter and two inches thick, and are driven by a "pinion and arbor." On this arbor is placed a jack or another wheel, pinion and crank, and it takes eight hundred and fifty turns of this crank to wind each weight up. It requires seven hundred feet of three-inch rope for the three cords and

more than an hour for two men to wind the clock. The pendulum is eighteen feet long, and oscillates twenty-five times per minute. The dials are eight fet in diameter, although they look little more than half that size from Broadway. The three weights are about eight hundred, twelve hundred and fifteen hundred pounds respectively.

A perpetual self-winding clock has been invented by M. Dardenne, a native of Belgium. A specimen clock was fixed in the Gare du Nord, Brussels, in September, 1881. After six months' trial it was found in perfect time with the Observatory clock, and had not varied in the slightest degree during that time. The weight is kept constantly wound up by a fan placed in the chimney. As soon as it approaches the extreme height of its course, it actuates a brake, which stops the fan; and, the greater the tendency of the fan to revolve, so much the more strongly does the brake act to prevent it.

A patent was granted at Washington recently for what is called a metrical striking clock. The novelty consists in applying the Morse system of intervals to the strokes of a clock, the advantage being that, in consequence of certain pauses in the striking, the ear can detect the hour without strikes being counted, no mistake or uncertainty as to the time can arise, even though the first strokes may not have been heard or counted.—William Parsons.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson VII. May 15th.

The Prodigal Son. Luke xv: 11-24.

Golden Text: "Come, and let us return unto the Lord" (Hosea vi: 1).

DAILY HOME READINGS.

M. Lost and found (Luke xv: 1-10).
T. The Prodigal Son (Luke xv:11-24).
W. Joy in the house (Luke xv: 25-32).
T. Deceitful heart (Jer. xvii: 1-11).
F. Punishment and mercy (II Chron. xxxiii: 1-13).
S. Repenting and returning (Deut. xxx: 1-10).
S. Return! (Hos. xiv).

INTRODUCTORY.

In this familiar parable something more than the setting forth of the son's alienation is intended. It might just as properly be called the "Parable of the Envious Brother," or "The Parable of the Bereaved Father." It was meant to be a direct thrust at the pride and haughtiness of the Pharisees. The robes of religious exclusiveness, in which they wrapped themselves Christ would tear to tatters, and show the deep concern of God for the sinning, outcast publican, quite as much as for the highly favored Pharisee.

EXPOSITORY.

Vs. 11-13. The two sons represented the two classes of his auditors, for it must be borne in mind that some fundamental truths were to be set forth. That was the justification of all Christ's parables.

The father evidently apportioned his property to both sons, although the elder son had not asked for his, and probably allowed the control of it to remain with the father. Just where the younger son went is not known, but he was not long in spending what he had. The life of a great city afforded him the opportunity he desired to carry out his purpose. When one of the tests came he was poorly prepared for it. (Vs. 14-17.) Money gone, friends gone, character gone, he did the next best thing, which was feeding swine. Sin has made a swine-herder of many another. In his own land such a vocation would have brought upon him the contempt of all his countrymen. But his condition awakened his conscience. "He came to himself." The battle was practically won when he said, "I will arise and go to my father." All the rest was easy enough. Confession and repentance are the first stages of a reconciliation (Vs. 20-24). He was willing to be made a servant, if only the father would receive him back. But parental love, in all its fullness, put upon the prodigal the dignity of sonship. His father was as anxious for his re-establishment as was the son. In his heart, he had suffered deepest anguish. The joy at seeing his wayward son was as great as the previous sorrow. Hence, all the expressions of ardent affection. Nor did he wait until the penitent could present a better appearance. He kissed him as he was, and himself furnished the best robe to take the place of tattered garments.

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Modern Version of Psalm CXXII.

"I was glad when they said unto me, Let us go into the house of the Lord."

I was tired when they said unto me, Let us go into the house of the Lord."

I was reading the Sunday paper when they said unto me, Let us go unto the house of the Lord.

I was trying my new automobile when they said unto me, Let us go into the house of the Lord.

I was in bed when they said unto me, Let us go into the house of the Lord.

I was afraid of the collection when they said unto me, Let us go into the house of the Lord.

I was piqued at the minister when they said unto me, Let us go into the house of the Lord.

I was waiting for my fall hat when they said unto me, Let us go into the house of the Lord.

I was eating my breakfast when they said unto me, Let us go into the house of the Lord.

I was mad at one of the members when they said unto me, Let us go into the house of the Lord.

I was bored when they said unto me, Let us go into the house of the Lord.

Tyranny of the Senses.

It is almost impossible for man to rise beyond the tyranny of the senses, to set his thought and affections on things above. We to willingly permit our ears and eyes to become our masters instead of our servants. The substantial more than the ideal, the physical more than the spiritual, the temporal more than the eternal, seem to attract us, engross us, fashion us, and command us. Here is doubtless the philosophy of the world's unspiritual idolatries—poor, unsatisfying substitutes for religion. This accounts for all human retrogressions—the despotism of the senses—Religious Instinct of Man.

The Seven Wonders of the World.

The following convenient rhyme will enable people to remember easily the Seven Wonders of the World:

The Pyramids first, which in Egypt are laid;
Next Babylon's Garden for Amytis made;
Then Mausolus' Tomb of affection and guilt;
Fourth the Temple of Diana, in Ephesus built;
The Colossus of Rhodes, cast in brass to the sun;
Sixth Jupiter's Statue by Phidias done;
The Pharos of Egypt, last wonder of old,
Or Palace of Cyrus, cemented with gold.

It would also puzzle many people to name the Seven Wise Men of Greece. They were Solon, Bias, Chilo, Periander, Thales, Pittacus and Cleobulus.—Selected

The teacher of a Sunday-school class approached one little fellow who was present for the first time, and inquired his name, for the purpose of placing it on the roll. "Well," said the youngster, "they call me Jimmy for short; but my

In every receipt that calls for cream of tartar and soda or other quick leavening agent use Royal Baking Powder. It will make the food of finer flavor, more digestible and wholesome.

Through the Temple Pass.

A Legend of the Sunset.

The Spirits of the air, in fervent mood,
Said, "Let us build a temple passing fair,
Where we may worship Him, who is All Good,
And make the skies a place of praise and prayer."

The Sun was resting in his golden bed,
And to his presence hastened they with quest
That all his wondrous riches might be shed
Upon its building in the sacred West.

And straightway, all its furnishings were brought—
Pure, liquid gold for floors—a gorgeous scene—
And, from cloud-forests, timbers, strangely wrought
To fluted forms, entwined with amber sheen.

Pillars of mist, all vibrant with the play
Of tints embosomed from far fields of bloom,
Were set about in strange, fantastic way,
And hung with lily-wreath and palm and plume.
Soft hangings, blue and purple and fine gold,
From looms celestial, out of vapors spun,
Were looped around in fleecy fold on fold,
Caught by pellucid cloud-rings one by one.

Then canopies of flame, thrice dyed in fire,
Roofed o'er, with crimson, the effulgent space,
And radiance above radiance high and higher,
Shed utmost glory o'er the holy place.

But, while the eager worshippers drew nigh,
And stood adoring with their wings afold,
A miracle of change came o'er the sky—
The temple crumbled, as a dream is told.
Yet, unto Heaven, every prayer and hymn
Rose, from the wreck of color, beam and bar,
Untouched by change; and, o'er the mountain's rim,
Flashed the lone splendor of the evening star.

Anna R. Crever.

Man's Receptivity.

This mysterious bundle of forces called man, moving through society, exhaling blessings or blightings, gets its meaning from the capacity of others to receive its influences. Man is not so wonderful in his power to mold other lives, as in his readiness to be molded. Steel to hold, he is wax to take. The Daguerrean plate and the Aeolian harp do but meagerly interpret his receptivity. Therefore, some philosophers think character is but the sum total of those many-shaped influences called climate, food, friends, books, industries. As a lump of clay is lifted to the wheel by the potter's hand, and under gentle pressure takes on the lines of a beautiful cup or vase, so man sets forth a mere mass of mind; soon, under the gentle touch of love, hope, ambition, he stands forth in the aspect of a Cromwell, a Milton or a Lincoln.—Hillis.

Finding God.

Admire the intellectuality that has even invented religions to help unburden the human heart; reverence the noble souls that have tried to penetrate the darkness and let in the light; yet how pitiful man's failure to find the Unknown God! These awe-inspiring ruins by the Nile are but fragments of old Egypt's prayers. This crumbling Parthenon shrined the holiest religious conceptions of the Greeks. The beautiful dust of Nineveh and Babylon is pathetic still with the inquiry of haughty and powerful races. Mighty ashes, the ashes of nations magnificent in story, strew thick

"The great world's altar-stairs
That slope through darkness up to God,"
—Dr. Bristol, in "The Methodist Pulpit"

Robins' Nests.

How do the robins build their nests?
Robin Red Breast told me,
First a wisp of hay
In a pretty round they lay;
Then some shreds of downy floss,
Feathers, too, and bits of moss,
Woven with a sweet, sweet song,
This way, that way, and across;
That's what Robin told me.
Where do the robins hide their nests?
Robin Red Breast told me,
Up among the leaves so deep,
Where the sunbeams rarely creep,
Long before the winds grow cold,
Long before the leaves are gold,
Bright-eyed stars will peep and see
Baby Robin—one, two, three;
That's what Robin told me.

—Brooklyn Eagle.

Live in the Sunshine.

Margaret E. Sangster.

Live in the sunshine, don't live in the gloom,
Carry some gladness the world to illume.
Live in the brightness, and take this to heart,
The world will be gayer if you do your part.
Live on the housetop, not down in the cell;
Open-air Christians live nobly and well.
Live where the joys are, and, scorning defeat,
Have a good morrow for all whom you meet.
Live as the victor, and triumphing go
Through this queer world, beating down every foe.
Live in the sunshine, God meant it for you!
Live as the robins, and sing the day through.

Be cheerful for the sake of others. It can be cultivated. Sadness may only be a sort of selfishness. Some nurse their miseries. What would some people do if they became rich? They could no longer talk or boast of their poverty.

A Strong Man

Is strong all over. No man can be strong who is suffering from indigestion or some other disease of the stomach and its associated organs of digestion and nutrition. For when the stomach is diseased there is a loss of the nutrition contained in food, which is the source of all physical strength. When a man doesn't feel just right, when he doesn't sleep well, has an uncomfortable feeling in the stomach after eating, is languid, nervous and irritable, he is losing the nutrition needed to make strength.

Such a man needs to use Dr. Pierce's Golden Medical Discovery. It cures diseases of the stomach and other organs of digestion and nutrition. It enriches the blood, stimulates the liver, nourishes the nerves, and so gives health and strength to the whole body.

Mr. Thomas A. Swarts, of Sub. Station C, Columbus, Ohio, Box 103, writes: "I was taken very sick with severe headache, then cramps in the stomach and my food would not digest, then kidney and liver trouble and my back got weak so I could scarcely get around. The more I doctored the worse I got until six years passed. I could only walk in the house by the aid of a chair, and I had *given up to die*. Then one of my neighbors said, 'Take my advice and take Dr. Pierce's Golden Medical Discovery and make a new man out of yourself.' The first bottle helped me and after I had taken eight bottles in about six weeks I was weighed and found I had gained twenty-seven (27) pounds, and I am as stout and healthy to-day, I think, as I ever was."

Dr. Pierce's Pleasant Pellets cure constipation.

First the Vision.

Before any work of God always comes the vision of God. To behold him, to be lifted up above our worries and discords, and to be absolutely sure that we have spoken with God and he has spoken with us—this is the indispensable preliminary of doing anything whatsoever in God's service.. If a servant of God is uncertain of his master he will be uncertain of everything that follows in his service. If you and I have no doubt about having seen God, then our divine service will grow sweeter and clearer and easier every year we live. I have had men say to me, "Didn't Paul's Christian life begin with the question, "What wilt thou have me to do?" No, it did not; no life begins with that question. It begins with the question, "Who art thou, Lord?" When Paul had settled that it was the risen Christ who appeared to him, then came the much easier question, "What wilt thou have me to do?" We cannot feed the multitude out of an empty basket; we cannot present the Lord until we have seen the Lord. —W. H. P. Faunce, D. D.

Eternal Life.

There are people who look a little askance at the idea of eternal life, because they fear that after innumerable ages it may become monotonous. But think!—does this life ever become monotonous to those who are all the time working, learning and growing? Does the artist ever grow weary of painting, or the musician of composing, or the singer of singing, as long as his powers are unimpaired, but steadily expanding? Even men of business get so enamored of their business as to be restless, lost without it. Life never becomes monotonous, uninteresting, to those who are worthily and congenially employed. In the future life, with enlarged, possibly with additional faculties, and with endless opportunity for their exercise and expansion, is it not likely that there will be continual joy, ever satisfied yet ever renewed, in using and improving them? —George Macdonald.

Selected.

There is a peculiar and appropriate reward for every act; only remember that the reward is not given for the merit of the act, but follows on it as inevitably in the spiritual kingdom as wheat springs from the grain, and the barley from its grain in the natural world.—F. W. Robertson.

"I am only one, but I am one. I cannot do everything, but I can do something. What I can do, I ought to do, and what I ought to do, by the grace of God I will do."

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Fellowship With Christ.

Fellowship with Christ! It is to this that we are called by a faithful God; and is it not a high and glorious calling? Fellowship in his cross, his grave, his resurrection, his throne, his glory! All this faith secures to us, and of all this the Holy Spirit bears witness to us. Believing we are reconciled, saved, accepted, blessed with all spiritual blessings in Christ Jesus, let us walk worthy of it as those who really believe it, happy, holy, unworldly, zealous, generous, loving. Let us carry the consciousness of our calling into everything, great and small; into business, daily life, reading position before men, everything; manifesting our true position before men and maintaining it day by day.—Bonar.

Victory.

You spoiled many a quire of paper before you could write well. I did, and even yet cannot write legibly. So you will make many poor efforts, crooked lines, and many a page will be blotted and blistered with tears of regret. But through all keep a brave heart and an unfaltering purpose. Endurance and continuance will accomplish anything. And Christ will help you. Trust Him. Let every failure or defeat only cause you to lean on Him more perfectly. Heaven is on the side of every one who is struggling to do the divine will. And that means victory.—J. R. Miller.

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